1: Cunningham AJ4 W. Tibetans AJ4

721 [For wars and invasions under native rulers, see categories 175 or 116, pp. 316-333.]

1: Cunningham

AJ4 W. Tibetans
Balti AV2

721 [For data on the conquest of Balti by the Dogras, see category 116, pp. 346-350.]

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

687 were exactly the same as our drum-head courts-martial;
698 and their sentences were accordingly termed *Makkhrim*,* or martial law.

705 The soldiers were obliged to find their own food.
726 Each man was therefore generally attended by another male member of his house or family, who carried the joint provisions on his back during the daily marches, while the soldier carried his arms. Occasionally they
702 relieved one another. In case of a casualty also the state had a substitute at hand, while the family preserved the arms and clothes, and (if he had one) the horse of the defunct, all of which would otherwise have been lost.

• 721 Although these bodies of undisciplined militia were not deserving of the name of an army, yet they were generally strong enough to repel all attacks of their immediate neighbours of Balti, Rudok, and Chumurti, who were as poor and as unsoldierly as themselves; while the great poverty of the country, and the extreme rigour of the climate, were sufficient to deter the effeminate Kashmiris from even thinking of such a project without
721 a shudder. In fact, there is no record of any invasion
173 of Ladák by the Kashmiris; on the contrary, the Raja Taringini relates the entire conquest and occupation of Kashmir by the Boti *Rinchana*, or, as he is more commonly called in Kashmir to this day, *Ratanjo*,† about the middle of the fourteenth century. Rinchana was the son of *Bakhtán Bhot*; that is, he was probably of the *Yasan* family, which still bears the title of *Bakhto*. Being driven from his native country, he naturally fled

* *dMag-khrims*, "war-law."

† *Jo* or *Cho* is the Tibetan *mChhog*, the common title of a chief amongst the Boti Mahomedans.

2 Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

to the Botis of the east, which will account for his entering Kashmir by Gagangir on the Drás road, as related in the Raja Taringini.

The forts of Eastern Ladák were nearly all castellated monasteries, the defence of which was intrusted to the unwarlike monks, assisted by a few of the armed peasantry, who performed the duty by turns, under the command of one who was dignified with the title of *Kharpon*, or governor.* In Western Ladák there were several castles belonging to petty chiefs, such as Paskyum and Soth, which were better calculated for defence. The monastic castles were mostly perched on high rocks quite destitute of water, and it was a part of the daily duty of the garrison to fetch water for the monks. Had any of these castles possessed a proper supply of water, their generally inaccessible positions would have rendered them safe against all common attacks. I have seen the monasteries of Hanlé, Hémis, Thigsé, Shé, Lé, Pitak, Phyang, Bazgo, Láma Yúrrú, Hesku, Kharbu, Thakshé, and Mulbil, as well as the ruined forts of Balukhar and Paskyum. The monasteries are all built on steep cliffs, more or less high, with stone walls coloured white and red, and surmounted with an endless number of small flags. They are generally difficult of access, and always picturesque. Perhaps the most remarkable is that of Thakshé, on the right bank of the Kánji river. It is perched on a lofty isolated cliff, bluff and overhanging on the north side, and with a precipitous slope of about 65° on the south side. The only ascent is by a very steep pathway.

* *mKhar-dPon*, "fort-chief." A fort is also called *rDsong*, and the governor *rDsong-dPon*. Every commandant of a castle, or military post, even if his garrison does not amount to more than four men, is dignified with the title of *Kharpon*.

WT 589 601 WIDOWER--dazan or phórang.

WT 601 [170]WIFE--áney or zhidmát or toks or troks. But see also "Husband" and "Remarriage."

WT 584 WOO TO--Ladákis don't "woo," as their parents settle their marriages for them.

WT 565 272 [171]YEW BARK--sangldan-i pakspa. The poor Ladákis use it as tea. They slightly roast it, powder it, boil it up with water, and then add soda and ghee.

WT 608 431 [172]ZIAFAT--phoks. This is the term for the presents of sheep, ghee, etc., which, in accordance with the custom of the Kashmir State, used to be made to the British Joint Commissioner in Ladák, each year, on his return from India to Leh. This practice has been discontinued since 1887.

[174] ORIGIN OF THE LAPCHAK MISSION, etc.

WT 175 648 721 T 175 648 721 I am indebted to Dr. Marx, of the Moravion Mission, for a translation of a portion of the History of Ladák, written by Bering Wáng Chung, which enables me to give the following explanation, regarding the origin of the Lapchak and Chhaba Missions, of the so-called "Minsar Jágeer" of the Maharajah of Kashmir, and the refusal of the Lhása authorities to allow foreigners, other than natives of Ladák, to enter Lhása Territory viá Ladák.

About 180 years ago, when Lha-chhen-lde-leks-rnam-rgiál was king of Ladák, a mixed force of Mongols (the Tibetan word for Mongol is Sokpo) and Lhása men invaded and conquered Ladák. For three years they held possession of the country, but then "the Náwáb of Kashmir" sent up a force to aid the Ladákis, and the invaders were defeated, and compelled to retreat to Táshis-gang (about 8 miles east of Demjok), where they entrenched themslves, [sic] and arranged for a treaty of peace in the following manner.

T 175 728 648 WT 175 728 648 The Drukpa (red sect) Omniscient Láma, named Mee-pham-wáng-po, who in his former incarnations had always been the patron Láma of the kings of Ladák, from generation to generation, was sent from Lhása to Táshis-gang, to arrange the conditions of a treaty of peace--for the Ladák king could never refuse to abide by the decision of the Omniscient one.

Namgyal remained aloof from all this activity. He [illegible]
muzzle-loader, which he could handle with skill; he had killed many
ibex and many a wild sheep, and even wolves with it. He polished
the gun, cast some bullets, and filled his powder flask with gunpowder
which a Tibetan in Leh had prepared for him. Then he got out an
old, short sword which had a beautifully worked sheath covered with
turquoises. This sword was handed down to him from an ancestor who
had been a valiant worrior. Towards the end of the eighteenth century
the people of Ladakh undertook frequent pillaging expeditions into the
neighboring Baltistan. During these expeditions a Dragshos, who was
among the leaders, particularly distinguished himself by his boldness.
With his men he attacked by surprise a number of Balti villages and
brought back home with him rich spoils of cattle and money. For this
he received a piece of land near Kalatse from the king. Later, after
the defeat of the last of the Ladakh kings, one of the Dragshos was
offered the dominion over the land under the sovereignty of the Indian
Dogras (conquerors); however, he declined this dubious honor.

Something of the warlike spirit was also in Namgyal. He was
courageous and enterprising and he trusted his strong arms and his
weapons more than the magical arts of the lamas. His honest belief
in the helping and saving deities only went to strengthen his courage.
Thus, despite his youthfulness, he was the undisputed leader in all
other matters /155/ in the village, as well as in this commercial under-
taking.

The final preparations were now made. Wheat, barley, and
apricots were put into sacks; some had purchased cotton material,
calico, cloth, colored sashes, dye-stuffs, spices, and tobacco from
the Indian mercant, so that they would be able to do business in Jangtang.
Everything was packed into sacks. Each person who took part in the
expedition kept his wares strictly separate from those of the others.
Several of the Kalatse men had rifles, old muskets, and muzzle-loaders
which they brought out. Then they got the horses from the distant
meadow on the mountain, something which in itself took two days
since the horses had strayed far afield in their search for food along
the barren mountain slopes. The men mended the saddles and the
horse's headgear, the sacks, blankets, and tents. Finally they were
all ready. The horses had in the last few days received barley to eat
in addition to their usual fare--clover hay mixed with chopped straw--
so that they would be fortified for the journey. They looked good and
some of them were wild and frisky during the shoeing. The latter
operation was performed by the Kalatse men themselves. The most

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

that could dominate the rest. And so monastic Buddhism united social and political groups, isolated from each other, into one common community. That is the essential unity of Ladakh and Tibet today.

One Tibetan king tried in the tenth century to oust the church, but he failed. His name was Langdharma. He is known in lama tradition today as the incarnation of wickedness.

It was not always easy going for the monasteries. In the middle of the sixteenth century Moslems swept down from the northwest; and again about A.D. 1600 they invaded from the west. They destroyed monasteries and threw the libraries into the Indus. The Moslem rule was short-lived. The monasteries shortly regained their position. In the Great Mongol War of 1646–47 the Maharajah of Kashmir, whose troops were in command of the brave Wazir Zorawar, annexed Ladakh to India. About 1834 General Zorawar Singh, acting for the Rajah of Jammu, again conquered Ladakh for India, driving before him into Tibet about nine thousand lamas or three quarters of the monks of the monasteries. Singh moved on to Tibet and in 1841 was defeated by the Chinese, who swept down to Leh and held it for a few weeks. But they were driven out by Moslems; and, ever since, Ladakh has been politically a part of Kashmir. But in 1951 and 1952 Ladakh was insisting that it be a federated state in Kashmir, having the same relation to Kashmir as Kashmir has to India. In that way Ladakh would retain home rule.

Ladakh still has a king. I met him at Leh. He is a slight, wiry chap in his twenties and at present is an officer in the Indian Army. He still has a palace; he is still king in name; and his wife, the Queen owns the most beautiful, the most expensive *perakh* in Ladakh. But their titles and rank are titular only and have been for a century.

The lands are rented by the monasteries under various tenancy systems:

(1) The landlord furnishes the seed and gets in return three

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

method of communication with the world. Tibet, therefore, since A.D. 1700, has been largely a pawn in Chinese politics.

In the last two hundred years, China has sent several punitive armies into Tibet. They were sent to control obstreperous Dalai Lamas who were becoming too independent, who were not bending to the will of Peking. The Chinese in the period of suzerainty have thrown some Dalai Lamas in jail. They have had some Dalai Lamas murdered. The Chinese saw to it that a whole series of Dalai Lamas never lived beyond eighteen years. There was a reason for this. A Dalai Lama, while in his minority, is under a regent. The authority is then in the regent, as the authority at Hemis is in Phuntzog until Rinpoche reaches maturity. The Chinese have played politics in Tibet for centuries by murdering one Dalai Lama and appointing the regent of his successor. Through control of the regent they have kept control of Tibet.

At times the Chinese have overplayed their hands. In 1839 the Chinese Ambassador to Tibet condemned a lama-regent to exile. Fifteen thousand lamas of the Sera Monastery near Lhasa armed themselves with lances and clubs and marched into the capital looking for the Chinese Ambassador. In 1917 the Tibetan Army, under command of a lama, was attacked by the Chinese Army. The lama general won the battle and took from the Chinese a territory larger than all of England.

But the Chinese have, for the most part, maintained effective control in Tibet. And no device has helped them more than the doctrine of reincarnation. The doctrine of reincarnation has been more of a political than a divine institution. Under Lamaism the church was the effective instrument for control of the country. Native Tibetan control of the internal affairs of Tibet kept the church in the hands of the rich and powerful families. The Manchus saw the doctrine of reincarnation as the way of breaking that control. The method of tracing the soul of the deceased to a newborn babe had all the trappings of a mystic, impersonalized procedure. But the key man was the oracle who told the

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Balti AV2

WT 175 779

making its old appeal to the illiterate people of the land, while only a few of the more erudite priests know anything of pure Buddhism. Even this mixed religion soon became corrupt, and in 1378 the Buddhist reformer of Tibet, Tsong-kapa, appeared, who tried to bring the priesthood back to the pure Buddhism of "Sangs rgyas," the Tibetan name for the Buddha, Sakya Muni. Finding the Tibetan priests wore red robes, while the true Buddhist priest should wear yellow, and, unable to get them to accept the orthodox dress, like a good Buddhist he compromised by insisting on yellow caps and sashes being worn with the former red gown. The reformed sect were not supposed to marry, but the unattractiveness of true celibacy could easily be overcome by a legal quibble applied to the prevalent custom of polyandry. The so-called "yellow lamas" were not allowed to eat meat, nor to drink "chang," the local beer. So now we get the two sects of yellow and red lamas existing side by side both in Tibet proper and in Ladak, in much the same way that Roman Catholics and Protestants have existed side by side in Europe. Yet for a long time there was not much hostility between the two sects, though one king might favour one and another the other.

WT 795 175

WT 175

Towards the end of the eighteenth century, Lodros Chokldan was ruling in Leh, whilst at Tingmogang, situated on the old high road, where ruins of the old royal castle may still be seen, his cousin Bagan lived and ruled. The latter allied himself with a third ruler, and these two defeated the king of Leh. Bagan then ascended the throne, thus beginning the second dynasty, of whom the present ex.-ex. King is a descendant.

WT 175 721 B 175 721

From now onwards, Ladak comes into conflict with peoples beyond her own borders. Although one Ladaki king had accepted the religion of Mahomet, the country remained fa ul to Lamaistic Buddhism, whereas the neighbouring k: n of Baltistan had been definitely converted to Moham-

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Balti AV2

medanism. Jamyang Namrgyal, the grandson of Bagan, King of Ladak, set out to enlarge his kingdom by attacking the buffer state between it and Baltistan, called Purig, of which Kargil is the capital. However, as he was too late in the year, he sustained defeat as much from snow as from the armies which opposed him, and as a result had to accept both the hand and the religion of the daughter of his Mohammedan conqueror. As the lady was beautiful, the accommodating lamas mitigated matters by discovering that Katun, their new queen, was a re-incarnation of the goddess, the "White Tara." The son of this union was, however, again a good Buddhist, and also went to war with Baltistan, but was unsuccessful. It was at about this time that the great Hemis Incarnation was invited to take up his abode in Ladak, and that the peculiar prayer-walls, of which we shall have more to say later, were introduced into the country. A third and successful war was also waged with the Baltis. But now begins the time of the decay and fall of the Western Tibetan Empire.

The quarrel between red and yellow lamas had now become acute in Tibet, and the yellow sect called in the King of Mongolia as their ally. He overran the whole country of Central Tibet, and then turned his eyes further afield, first letting them rest on Bhutan, with the result that, without waste of time, the King of Mongolia immediately attacked Ladak, slowly driving the army back to the fortress of Basgo. The ruins of this fort on the hill, where the Ladakis held out for three years are still to be seen. Being at the end of their resources, the Ladakis called in the help of the great Mogul King, Shah Jahan, who sent a large army to their assistance, and together they slowly drove the Mongolian invader back over the border. Shah Jahan made the Ladaki King accept the Mohammedan religion and leave one of his sons with him as a hostage. But hardly had his Kashmiri army retired from the country, when the Mongolians returned again and forced the poor old King of Ladak to sign another treaty,

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

promising to send tribute to Lhasa. Thus even to-day the anomaly exists that Ladak, though subject to the Maharajah of Kashmir, yet has to send a kind of tribute to Lhasa, of which more anon.

The final fall of the Western Tibetan Empire occurred about the year 1840, when the Sikhs with the help of the Rajah of Jammu had conquered Kashmir, and the latter, wishing to enlarge his borders sent his general, Sorowar, to conquer Ladak. It would take us too long to follow this general in all his campaigns ; suffice it to say he was uniformly successful in bringing the country into subjection as much by his wise statesmanship as by his good generalship.

Thus it comes about that Ladak and Baltistan have become dependencies of the Kashmir State, over which his Highness, the Maharajah, Sir Hari Singh, now rules. His interests here are looked after by the Wazir of Ladak, who spends the summer in Leh and the winter in Skardu, the capital of Baltistan, and may be regarded as the Kashmir Joint Commissioner, whereas his Majesty, the Emperor of India, is represented by the British Joint Commissioner, who spends about three months here in the summer, and the rest of the year resides in Srinagar as one of the assistants to the British Resident there. The chief duties of the latter are to look after things pertaining to the " Treaty Road " and to watch over the interests of foreigners in Ladak, whether they be Europeans, Yarkandis or Central Tibetans. During the absence of both these officials in winter, the highest authority in Leh is vested in the chief Magistrate or Tehsildar, whose Tehsil or area of jurisdiction extends as far as Botkharbu, where that of his colleague at Kargil begins. A third Tehsil also exists at Skardu. These Tehsildars are, of course, servants of the State of Kashmir, so also is the Naib (or Sub-Tehsildar). The State Dispensary with its Sub-Assistant ...rgeon, the Telegraph office with its " Babu " in charge, are ... State services, but the Post Office is Imperial, and the

1. Drew G-3 (1862-1872)1875 AV. Kashmir
W. Tibetans AJ4

from the ground, while the pent-up air itself becomes hot and gives no relief. But after a toilsome drag for some miles over this waste of heated rocks, he reaches one of the little villages that are made at the mouths of side ravines, if haply there can be found a few acres of flat ground for cultivation. These villages are to the traveller a most welcome and lovely sight; a space covered with crops of a brilliant green overshadowed by luxuriant fruit-trees in the midst of the barest rocks gives a relief equally to the eye, the mind, and the body of the wayfarer.

Garkon is the one of these villages most curious in its situation. It consists of very narrow strips or ledges of flat watered ground, between separate stages of a great river-cliff, so that on one side there is a precipitous fall of ground while on the other vertical cliffs overhanging the narrow fields, which, receiving their radiated heat, quickly ripen the crops; even at night the place does not lose its heat. Water is led over the fields from a ravine that comes from the high mountains. Apple-trees, apricot, mulberry, and the vine are cultivated, in company with the cereals, on the narrow space, and flourish well with the combination of moisture and warmth. In going from Garkon to the next village, called *Dāh*, we have passed from Baltistān into Ladākh. The Baltis were in former times apt to make raids upon their more peaceable neighbours. Dāh, as the frontier village, protected itself by the agglomeration of its houses together to form a sort of fort; on two sides protection is given by a steep cliff, on two by a wall, with a good tower to guard the entrance to the enclosure. Now that all are under one government, and perfect peace has ensued, the dwellings are scattered; but still in winter time the people from the outlying houses and hamlets join to live within the enclosure, for warmth and for mirth's sake. Within its walls the ground is almost all roofed over, hardly any space is left for alleys, passages from one house to another are led beneath the rooms of a third; the whole is a strange crowding together of hovels. In this part side valleys of various degrees of importance reach down to the Indus; some are mere rocky ravines, others hold hamlets and villages. I visited the *Hanū*